

A

## PROTESTANT CATECHISM:

SHEWING THE

## PRINCIPAL ERRORS

OF THE

## CHURCH OF ROME.

IN FOUR PARTS.

I. Of the Rule of Faith, and the Infallibility of the Church.

II. Of the Pope's Supremacy, and the Treatment of Hereticks.

III. Of Errors in the Worship of God.

IV. Of the Sacraments, and other Points of Doctrine and Practice.

earnestly contend for the Faith, which was once delivered unto the Saints. JUDE 3.

Doctrine shewing Uncorruptness, Gravity, Sincerity, sound Speech, that cannot be condemned; that he that is of the contrary Part. may be ashamed, having no evil Thing to say of you. TITUS ii. 7, 8.

Published by Order of the INCORPORATED SOCIETY in *Dublin* for promoting *English* Protestant Schools in *Ireland*.—And Reprinted by Order of the SOCIETY for promoting *Christian* Knowledge.

LONDON:

PRINTED FOR F. AND C. RIVINGTON,

BOOKSELLERS TO THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, NO. 62, ST. PAUL'S CHURCH-YARD;

BY EVE AND LAW, ST. JOHN'S SQUARE, CLERKENWELL.

1800.



‘ Let the Word of *Christ* dwell in you rich  
‘ in all Wisdom,’ COL. iii. 16.

‘ For other Foundation can no Man lay, than  
‘ that is laid, which is *Jesus Christ*,’ 1 COR. iii. 11.

‘ We have renounced the hidden Things  
‘ Dishonesty, not walking in Craftiness, nor  
‘ handling the Word of God deceitfully, but  
‘ Manifestation of the Truth, commending our  
‘ selves to every Man’s Conscience in the Sight  
‘ of God,’ 2 COR. iv. 2.

‘ Warning every Man, and teaching every Man  
‘ in all Wisdom ; that we may present every  
‘ Man perfect in *Christ Jesus*,’ COL. i. 28.

‘ If any Man teach otherwise, and consent not  
‘ to wholesome Words, even the Words of our  
‘ Lord *Jesus Christ*, and to the Doctrine which  
‘ is according to Godliness, from such withdraw  
‘ thyself,’ 1 TIM. vi. 3, 5.

A

## PROTESTANT CATECHISM.

### PART I.

the Rule of Faith, and the Infallibility of the Church.

ST. MARK xii. 14.

*Ye not therefore err, because you know not the Scriptures?*

**A**RE you a Christian?

A. Yes, by the Grace of our Lord Jesus Christ.

Q. *What do you understand by a Christian?*

A. One who professeth to believe in Christ, and to obey him.

Q. *To what Church, or Society of Christians, do you belong?*

A 2

A. I

*A.* I thank God, I am a *Protestant*.

*Q.* *What do you mean by a Protestant?*

*A.* One who *protests* against the *Errors of Popery*, and admits no *Rule of Faith and Practice* but the *holy Scriptures*.

*Q.* *What do you understand by a Papist, or Roman Catholic?*

*A.* One who acknowledges the *Pope* to be *Supreme head of the Church*, and besides the *Scriptures*, receives whatever the *Church of Rome* directs, as the *Rule of Faith and Practice*.

*Q.* *Are the Scriptures a full and sufficient Rule of Faith and Practice?*

*A.* Yes; the *Scriptures* being the *Word of God* cannot but be a *sufficient and perfect Rule*, and 'able to make us wise to Salvation,' *1 Tim. iii.* 'Ye are clean through the *Word* which I have spoken to you,' *John xv. 3.*

*Q.* *May all People read the Scriptures?*

*A.* They not only may, but it is their *Duty* to read them, or, as they have *Opportunity*, to hear them read: for our *Saviour* has expressly commanded to *search the Scriptures*, *John v. 39.* and *St. Paul* orders his *Epistle to be read to all the Brethren*, *1 Thess. v. 27.* that is, to *all Christians*; and the *Bereans* are commended for *searching the Scriptures*, *Acts xvii. 11.*

*Q.* *Doth the Church of Rome allow the free Use of the Scriptures to the People?*

*A.* No; which is not only very unreasonable as they are the *Law* by which all *Men* are to be governed and judged; but exceedingly wicked as *Christ* and his *Apostles* have commanded us to read them.

*Q. W*



*Q. Why are the Scriptures kept from the People ?*

*A.* That they may not see how contrary their Religion is to the Word of God.

*Q. Are not the Scriptures obscure and hard to be understood ?*

*A.* As to whatever is necessary to Salvation, they are plain and easy to those who read them with due Care, and suitable Dispositions. ' If the Gospel be hid, it is hid to those that are lost, in whom the God of this World hath blinded the Minds of them that believe not,' 2 Cor. iv 3.

*Q. What are those suitable Dispositions ?*

*A.* An humble Desire of Instruction, and a Resolution to practise what we find to be our Duty. Receive with Meekness the ingrafted Word, which is able to save your Souls. But be ye Doers of the Word, and not Hearers only,' James i. 21, 22.

*Q. Do the Papists allow the Scriptures to be the Word of God and Rule of Faith ?*

*A.* They allow them to be the Word of God, but not the entire Rule of Faith, except as explained by their unwritten Traditions, and the Authority of their Church.

*Q. On what do they found this Doctrine ?*

*A.* On the pretended Infallibility of their Church.

*Q. Where do they suppose this Infalibility to be placed ?*

*A.* In that Point they are not agreed among themselves. Some place it in the Pope ; others in general Councils approved by the Pope ; and others in general Councils, whether approved by the Pope, or not.

*Q. How do you prove that none of these infallible?*

*A. From many great Errors into which several Popes and Councils have fallen, and from the Contradiction of their Decrees; one Pope condemning what his Predecessor had approved, and one Council rejecting the Decrees of another Council.*

*Q. Does it seem to have been the Intention of the mighty God, that there should be an infallible Judge among Men?*

*A. No; for if an infallible Judge had been intended, he would certainly have been declared in Scripture; but there, on the contrary, we are commanded to examine and judge for ourselves. 'Believe not every Spirit; but try the Spirit, whether they be of God,' 1 John iv. 1. 'Prove all Things, hold fast that which is good' 1 Thess. v. 21.*

## P A R T II.

the Pope's Supremacy, and the  
Treatment of Hereticks.

ST. MATT. xvi. 23.

he turned, and said unto Peter, get thee behind me,  
Satan; for thou savourest not the Things that be  
of God, but those that be of Men.

**Q** ON what Pretence does the Pope claim to be  
Supreme Head of the Church?

**A.** As Successor to St. Peter, whom their New  
Testament asserts to have been Bishop of Rome.

**Q.** Was St. Peter Bishop of Rome?

**A.** It does not appear from Scripture that he  
was, and it is very doubtful from other History  
whether he was, or not.

**Q.** Had St. Peter any Supremacy, or Power over  
the rest of the Apostles?

**A.** None at all. The Apostles at Jerusalem  
appointed Peter to go to Samaria, Acts viii. 14.  
They likewise call him to an Account for his Be-  
haviour, which they could not have done if he had  
been their Superior, Acts xi. 2. And St. Paul,  
speaking of himself, says, 'he was in nothing be-  
hind the very chiefest of the Apostles: and that  
he withstood Peter to his Face, because he was  
to be blamed,' 2 Cor. xii. 11. Gal. ii. 11. and  
in the Council of the Apostles held at Jerusalem,  
it was not St. Peter, but St. James that presided,  
Acts xv. 19.

Q. *What do you understand by the Catholic Church?*

A. Not the *Roman*, or any other Church particular, but the *WHOLE Church of Christ*, is, the Society of *ALL Christian People* in every Part of the World.

Q. *How can People who differ so much from another, as many Christians do, be part of the same Church?*

A. As a flourishing and a withered Branch may be part of the same Tree.

Q. *Is the Church of Rome a sound and uncorrupt Part of the Catholick Church?*

A. No: It is extremely corrupt, in Doctrine, Worship, and Practice.

Q. *May Salvation be had in the Church of Rome?*

A. They who live in that Communion, cannot get better Information, we doubt not will be accepted by our All-gracious God; but they who can, and yet will not make use of it, are most assuredly in great Hazard of their Souls.

Q. *Do the Papists allow Salvation in the Protestant Church?*

A. No: but that gives them no Advantage over us. It only proves their own Presumption and Uncharitableness.

Q. *Is the Protestant Church a sound and uncorrupt Part of the Catholick Church?*

A. Yes; for it is a certain Mark of a sound Church, to teach no Doctrines but such as are agreeable to the Word of God.

Q. *Was not the Protestant Church founded by Luther and Calvin and King Henry the Eighth?*

A. No

Cathol. No: 'Jesus Christ himself is the Author and Finisher of our Faith,' *Heb. xii. 2.* The Reformers set up no *new* Religion, but restored old one to the Purity and Perfection it had been in when it was corrupted by Popery.

Q. *Where was the Protestant Religion before the Reformation?*

A. In the Bible; where it is now, and where all true Religion is to be found. But we have more Reason to ask, Where Popery was for several hundred Years after Christ; the Church of Rome being very different now from what it was in those Days.

Q. *Which then is the most ancient Church?*

A. The Protestant: for, instead of being founded lately, as the Papists pretend, it is in Fact much more ancient than their own; being a truly primitive, Apostolical Church, 'built on the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-Stone,' *1 Cor. iii. 11.*

Q. *Why do the Papists call us Hereticks?*

A. It is a bold and groundless Charge, which we justly despise and *protest* against; for 'after the Way which they call *Heresy*, we worship the God of our Fathers, believing all Things which are written in his *Holy Word*,' *Acts xxiv. 14.*

Q. *In what Manner do the Papists treat those whom they call Hereticks?*

A. They hold, that Faith is not to be kept with Hereticks; but that they should be persecuted and destroyed; and that the Pope can absolve Subjects from their Oath of Allegiance to Protestant Princes.



*Q. Hath the Pope Power to absolve Subjects from their Oath of Allegiance?*

*A. No; for that would encourage Subjects rebel against their lawful Sovereigns, and is contrary to the express Command of Scripture. 'Every Soul be subject to the higher Powers. The Powers that be, are ordained of God,' Rom. xiii.*

*Q. Hath the Pope ever exerted such a Power these Kingdoms?*

*A. He hath exerted it frequently, particularly in the Reign of King Edward the Sixth, and Queen Elizabeth.*

*Q. Have Christians a right to persecute and destroy one another on account of Religion?*

*A. No; the Religion of Christ is a Religion of Peace and Charity. 'By this shall all Men know that ye are my Disciples, if ye love one another,' John. xiii. 35.*

*Q. How have the Papists been guilty in this Respect?*

*A. It is well known, that Liberty of Conscience is denied in all Popish Countries; and that wherever Popery prevails, they endeavour to root out all who differ from them by Fire and Sword.*

*Q. What Instances can you give of this?*

*A. The Murder of many godly Bishops and others in England, in the Reign of the bloody Queen Mary, and the cruel Massacre of about a Hundred thousand Protestants in Ireland, in the Year 1641, besides many severe Persecutions in France and other Countries.*

*Q. What then do you think of a Religion that commands and countenances such a Practice?*

*A. It is in this Respect not only contrary to true Religion, but must be abhorred by all good Men.*



## P A R T III.

## Of Errors in the Worship of God.

## ISAIAH xlii. 8.

the Lord, that is my Name, and my Glory will  
not give to another, nor my Praise to graven  
images.

**D**O the Papists pray to any other Being be-  
sides Almighty God?

A. They pray to *Angels* and *Saints*, to inter-  
cede for them, and save them by their Merits.

Q. Is this Doctrine contrary to Scripture?

A. Yes: 'There is one God, and one Medi-  
ator between God and Man, the Man Christ  
Jesus; who gave himself a Ransom for all,'  
*Tim. ii. 5, 6.* 'Neither is there Salvation in any  
other: for there is none other Name under  
Heaven given among Men, whereby we must  
be saved,' *Acts iv. 12.*

Q. In what does the Sin of this Practice consist?

A. In dishonouring *Christ* our only Mediator,  
and giving to Creatures the Worship due to God  
alone; which is direct Idolatry.

Q. Are there any Cautions in Scripture against  
the Worship of Angels?

A 6.

A. There

*A.* There are several. *St Paul* expressly forbids the Practice. 'Let no Man beguile you of your Reward in a voluntary Humility and worshiping of Angels,' *Col. ii. 16.* 'See thou do not (saith the Angel to *St. John*;) I am thy Fellow-servant: worship God,' *Rev. xix. 10.*

*Q.* Are there any Cautions in Scripture against the Worship of Saints?

*A.* Yes; *St. Peter* forbade *Cornelius* to worship him; saying, 'Stand up; I myself also am a Man,' *Acts x. 26.* And *St. Paul* and *Barnabas* said to the People of *Lystra*, 'Sirs, Why do ye these Things? We also are Men of like Passions with you,' *Acts xiv. 15.*

*Q.* May we not worship the Blessed Virgin, the Mother of our Lord?

*A.* Though the Papists address many more Prayers to her than to Almighty God himself, yet there is neither Command nor Example to support such Worship in the Word of God, and (as she is but a Creature) it is downright Idolatry.

*Q.* Did our Saviour's Behaviour to his Mother, when he was upon Earth, encourage the Worship of her?

*A.* Far otherwise: For though he was subject to her in his Youth, (as he was also to *Joseph*;) and doubtless treated her at all Times with due Respect, yet he allowed her no Authority in any Thing that related to his Ministry, *Luke ii. 51.* Much less can we imagine that she hath any Power or influence over him now, that he is at the right Hand of God in Heaven, exalted above EVERY Name that is named in Heaven and Earth\*.

*Q.* If

\* The following Instances of our Saviour's Behaviour to the Blessed Virgin, seem to have been providentially recorded in the New Testa-

*Q. If the Worship of the Virgin Mary and other Saints be unlawful, what Pretence can there be for worshipping their Images or Pictures?*

*A.* None certainly. It is moreover expressly forbidden in the second Commandment: 'Thou shalt not make to thyself any graven Image, nor the Likeness of any Thing. Thou shalt not bow down to them, nor worship them,' *Exod. xx. 45.* Let all this the *Papists* do without Scruple.

*Q. Are not the Papists sensible that such a Practice is contrary to this Commandment?*

*A.* They seem to be so; for in several of their Catechisms they leave out the second Commandment, and to make up the Number they split the tenth into two.

*Q. Do*

Testament, on Purpose to discourage the Idolatry, which God foretold the Church of *Rome* would fall into by worshipping her. Being told, as he was preaching to the People, that his Mother and his Brethren were desirous to speak with him; he answered, without taking further Notice of them, 'Who is my Mother, and who are my Brethren? Whosoever shall do the Will of my Father which is in Heaven, the same is my Brother, and Sister, and Mother,' *Mat. xii. 46—50.* In like manner, when a Woman, in Admiration of his Doctrine, cried out, 'Blessed is the Womb that bare thee, and the Paps which thou hast sucked: He said, Yea, rather blessed are they that hear the Word of God, and keep it,' *Luke x. 27, 28.* And his Answer to his Mother at the Marriage Feast is very remarkable: 'Woman what have I to do with thee?' *John ii. 4.* As also when she found him disputing with the Doctors, and told him, that *Joseph*, his reputed Father, and she 'had sought him forrowing. How is it, said he, that ye sought me? Wist ye not that I must be about my (heavenly) Father's Business?' *Luke ii. 49.* All which Passages are so many plain Proofs, that she had no Authority or Influence over him in any Thing that regarded the Business of his Ministry, or the Salvation of Mankind.

Neither doth *St. John*, (to whose immediate Care she was recommended by Christ upon the Cross) nor any other of the Apostles, mention her with any extraordinary Respect; nay, so far were they from giving her the Title of *Queen of Heaven*, and worshipping her, (as the Church of *Rome* doth) that even her Name is not to be found in any of the Epistles.

*Q. Do they not declare, that they do not direct their Worship to the Images themselves, but pray to Christ and his Saints, through the Images?*

*A.* That indeed is said by some of them, but it is no more than the Heathens said for themselves and can not excuse them from the Sin of Idolatry; for the Word of God is express, 'Thou shalt not make to thyself any graven Image. Thou shalt not bow down to them. Neither shalt thou set thee up any Image, which the Lord thy God hateth,' *Deut. xvi. 22.*

*Q. What do you think of the Veneration that is paid by the Church of Rome to Relicks?*

*A.* It is at best a groundless Superstition, and has given Occasion to much Fraud and Imposture; many of the pretended *Relicks* having never belonged to the Persons whose Names they bear.

*Q. What do you think of the frequent Crossings upon which the Papists lay so great Stress in their Divine Offices, and for Security against Sicknesh and ill Accidents?*

*A.* They are vain and superstitious. The Worship of the *Crucifix*, or Figure of *Christ* upon the Cross, is idolatrous; and the adoring and praying to the Cross itself, is, of all the Corruptions of the Popish Worship, the most gross and intolerable.

*Q. Is not praying for the Dead another Popish Error?*

*A.* Yes: The Scriptures give no Countenance to that Practice, and it is inconsistent with Reason, to think they can be helped by our Prayers. For, 'We must all appear before the Judgment-Seat of Christ, that every one may receive the Things done in his Body, according to that he

hath

both done, whether it be good or bad,' 2 Cor.

*Q. Is it agreeable to the Word of God, to offer up  
Mick Prayers in Latin; where that Language is  
generally understood by the People?*

*A. That Practice is expressly forbidden. 'If I  
pray in an unknown Tongue, my Understand-  
ing is unfruitful. How shall the Unlearned  
say, Amen, if he understand not what thou  
sayest? If there come in those that are Unlearn-  
ed or Unbelievers, will they not say, ye are mad?'*  
Cor. xiv. 14, 16, 23.

*Q. Is that Practice consistent with Reason?*

*A. No: the Duty of Prayer is ordained for the  
improvement of our Souls, and Increase of Grace;  
but repeating a Set of Words by Rote, without  
understanding what we say, cannot possibly an-  
swer that End.*



P A R T IV.

Of the Sacraments, and other Points of  
Doctrine and Practice in the Church  
of Rome.

ACTS xvii. 22.

*I perceive that in all Things ye are too superstitious.*

Q. *HOW* is Baptism administered in the Church  
of Rome?

A. With many superstitious Ceremonies; besides, that Church orders Bell's, and other like Things, to be baptized; which is a profane Abuse of that holy Sacrament.

Q. *Do the Papists administer the Sacrament of the Lord's Supper according to Christ's Command?*

A. No: They withhold the Cup from the Laity; though Christ expressly said, when he instituted that Sacrament, 'Drink ye ALL of this,' *Matt. xxvii. 27.*

Q. *Doth the consecrated Bread, which the Papists assert to be the Body of Christ, contain also his Blood as they pretend?*

A. No: But if it did, the Wine would be unnecessary to the Priest as to the People; but our Saviour appointed both Kinds to be received and *St. Paul*, who wrote to the Laity as well as the Clergy, saith, 'Let a Man examine himself' and so let him eat of that Bread, and drink of that Cup,' *1 Cor. xi. 28.*

Q. *What is the Sacrifice of the Mass?*

A. The Church of Rome calls the Celebration

the Lord's Supper, the Mass; and pretends, that  
 therein Christ is continually offered up a Sacrifice  
 to the Living and the Dead.

*Q. Is this Doctrine agreeable to Scripture?*

*A.* No; we are told there, that 'Christ hath  
 ONCE suffered for Sins. Not that he should offer  
 himself often, but now ONCE hath he appeared  
 to put away Sin by the Sacrifice of himself.'  
 and that 'without shedding of Blood there is no  
 Remission,' 1 Pet. iii. 18. Heb. ix. 25, 26, 22.

*Q. What do you infer from these Passages?*

*A.* That since there is no shedding of Blood  
 in the Mass, and our Saviour Christ doth not  
 offer anew, there cannot be any Sacrifice or Re-  
 mission of Sins in the Mass.

*Q. Is the real and true Body and Blood of Christ  
 in the Mass?*

*A.* No: The Body of Christ is 'at the right  
 Hand of God in Heaven;' which both Protestants  
 and Papists profess to believe, when they say the  
 Creed.

*Q. What then do the Protestants of the Church of  
 England mean, when they say in their Catechism,  
 'The Body and Blood of Christ are verily and indeed  
 taken and received by the Faithful in the Lord's  
 Supper?'*

*A.* They only mean—That such Persons as  
 worthily partake of the Lord's Supper, do spiritu-  
 ally eat the Flesh of Christ, and drink his Blood;  
 and do actually receive those spiritual Benefits  
 which Christ purchased for Mankind, when he  
 gave his Body to be broken, and his Blood to be  
 shed upon the Cross.

*Q. What do the Papists mean by Transubstantia-  
 tion?*

*A.* They

*A.* They believe that in the Sacrament of Lord's Supper, the Bread and Wine, immediately after the Consecration, are turned into the Body and Blood, Soul and Divinity of Christ.

*Q.* *Is this Doctrine supported by Scripture?*

*A.* No, For Christ himself, after consecrating calls the Wine, the '*Fruit of the Vine*,' *Mat.* xxvi. 29. and Saint Paul calls what each Communicant receives by the same Name as before Consecration: 'As often as you eat this Bread and drink this Cup, ye do shew the Lord's Death till he come,' *1 Cor.* xi. 26.

*Q.* *How do you understand these Words, 'This is my Body'?*

*A.* In the same Sense as Circumcision is called the Covenant, and the Lamb is called the Passover; although they are not the Passover and the Covenant, but the Signs of them, *Gen.* xvii. 10. *Exod.* xii. 11. So likewise the Bread and Wine in the Sacrament do but represent Christ's Body and are a Memorial of it to us. For which Reason he adds, 'Do this in Remembrance of me' *Luke* xxii. 19.

*Q.* *Doth the Doctrine of Transubstantiation contradict the Evidence of our Senses?*

*A.* Our Sight, our Taste, and our Smell, all inform us, that the Bread and Wine remain after Consecration exactly what they were before.

*Q.* *What will be the Consequence if our Senses constantly deceive us in the plainest Cases?*

*A.* The Consequence will be very bad. For our Saviour proved his Doctrine by the Miracles which he wrought before Mens' Eyes. But if Mens' Senses may deceive them in the plainest Cases, there is an End of all Miracles at once, and this great

Proof of the Truth of Christianity is quite  
 taken away.

Q. *Doth the Doctrine of Transubstantiation con-  
 tradict our Reason?*

A. Yes; for our Reason assures us, that it is  
 impossible for the same Body to be in different  
 places at the same Time.

Q. *Doth not that Doctrine betray Men into Ido-  
 latri?*

A. Yes; for as there is no Change made by  
 consecration in the Nature of the Bread or the  
 Wine, the Worship that is paid to them is the  
 worst Idolatry.

Q. *Are the People always sure that the Elements  
 are duly consecrated?*

A. They cannot be sure of it; because they  
 cannot know whether the Priest intended to con-  
 secrate them, or not.

Q. *What if the Priest do not intend to consecrate  
 the Elements?*

A. Then, according to the Doctrine of the  
 Church of Rome, there is no Consecration, and of  
 course no Transubstantiation; and the People who  
 think they worship Christ, do (even upon their  
 own Principles) worship nothing but mere Bread  
 and Wine; for want of the Intention of the Priest.

Q. *Do the Papists carry this Doctrine of Inten-  
 tion to other Articles?*

A. Yes; to every one of their Sacraments; so  
 that without the Intention of the Priest no Bap-  
 tism is administred, or Child made a Christian;  
 without the Intention of the Bishop, no Orders  
 are conferred, no Priest is made; and consequent-  
 ly all his Ministration of Baptism, Masses, Abso-  
 lutions, Marriages, &c. are of no Effect.

Q. *Of what Consequence is this Doctrine of In-  
 tention to the People?*

A. It

A. It makes the Salvation of the People depend on the Care and Honesty of the Priest, at best, leaves them in a State of Doubt and Anxiety. Nay, by this Doctrine, the Pope himself cannot be sure that he ever received his Orders, or was so much as baptized.

Q. *How do you prove that the Five Popish Sacraments are not Sacraments of the Christian Church?*

A. They are not of the Nature of a Sacrament; for they have either no outward and visible Signs appointed by Christ, to convey to inward and spiritual Grace, or they are not generally necessary to Salvation.

Q. *Is Confirmation a Sacrament?*

A. No: It is a very useful and ancient Ceremony, begun by the Apostles; but not being ordained by Christ himself, is no Sacrament.

Q. *Is Penance a Sacrament?*

A. No: It is not appointed by Christ.

Q. *Is the Absolution of a Priest necessary?*

A. No: For in Scripture Forgiveness of Sin is promised without any other Condition than sincere Repentance and Amendment: 'Repent and be converted, that your Sins may be blotted out,' *Acts* iii. 19.

Q. *On what Principles do the Papists found their Doctrine of Penance?*

A. They suppose that every Sinner, by way of Satisfaction to God for his Sin, must suffer some temporal Punishment, both in this World by Penance, and in the next by Purgatory, even though he has sincerely repented and forsaken his Sin and received Absolution.

Q. *Is Penance a Satisfaction to God for Sin?*

A. There is no other Satisfaction for Sin,



which Christ hath made, ' Who gave himself a Ransom for all, and by one Offering hath perfected for ever them that are sanctified,'  
*1 Tim. ii. 6. Heb. x. 14.*

*Q. What then is the true End of Penance ?*

A. The Correction of the Sinner, and the Admonition of others.

*Q. Is that End answered by the Practice of the Church of Rome ;*

A. No : The Sinner is allowed to get another to do the Penance for him, and the Pope grants Indulgences, whereby he remits all Penances, not only of Sins past, but sometimes of such as shall be committed for a great Number of Years come, or during a Man's whole Life. And these Indulgences cannot but be considered as *Licences* for Sin, which are publickly sold for Money.

*Q. Is Extreme Unction a Sacrament ?*

A. It is so far from being a Sacrament, that it is not once mentioned in the New Testament: the Anointing there recommended, being for the Recovery of a sick Person, *James v. 14.* whereas Extreme Unction is applied with quite a different Design ; viz. to prepare him for the other World.

*Q. Are Holy Orders a Sacrament ?*

A. Holy Orders are the solemn Appointment of certain Persons to the Ministry ; which, though according to Christ's Command, is not a Sacrament ; not being necessary for all to receive.

*Q. Is Matrimony a Sacrament ?*

A. Matrimony is an holy and honourable State of Life ; and was ordained by God between our Parents, in the Time of their Innocency : being so long before Christ, cannot be deemed a Sacrament of his Church.

*Q. What*

Q. *What do you think of the Obligation which the Clergy, and all the Nuns and Friars, and others of the Church of Rome, are under not to marry?*

A. It is so far from being commanded by God that *Forbidding to marry* (1 Tim. iv. 3.) is set down as one of the Marks of them that depart from the Faith; and it is often found to be a dreadful Snare to the Conscience, and an Inlet to the most abominable Wickedness.

Q. *Why is the Distinction of Meats, as practised in the Church of Rome, unlawful and superstitious?*

A. To abstain from Meats, is another of the Marks of them that depart from the Faith, 1 Tim. iv. 3. The Practice hath in Fact destroyed the moral Use of Fasting, by teaching that Luxury and Drunkenness are consistent with Fasting, provided particular Meats are abstained from.

Q. *Why are Pilgrimages unlawful?*

A. Because they promote Superstition and Idolatry, the Worship of Saints, and the unlawful Veneration of Images and Relicks.

Q. *What doth the Church of Rome teach concerning Purgatory?*

A. That the departed Souls of the Faithful, in order to be cleansed from their Sins before they can enter into Heaven, must suffer the Torment of Fire in a Place which they call Purgatory; from whence, however, they may be delivered by the Prayers of the Church; which are sold for Money.

Q. *Is there such a Place?*

A. No: The Scriptures tell us of no such Place but, on the contrary, declare, that, 'the Blood of Christ cleanseth us from all Sin. Blessed are the Dead which die in the Lord, that they may rest from their Labours, and their Works do follow them,' 1 John i. 7. Rev. xiv. 13.

Q. *What*

*Q. What do they mean by Supererogation ?*

*A.* They suppose, that some Men may have more Virtue and Merit than is necessary for their Salvation, which may be spared for the Benefit of others. This they call the Treasure of the Church, and pretend that the Pope can dispose of it.

*Q. How do you prove this Doctrine to be false ?*

*A.* Our Saviour bids Men, ' When they have done all Things which are commanded them, to say, We are unprofitable Servants, we have done that which was our Duty to do. In many Things we offend ALL,' *Luke xvii. 10. James iii. 2.*

*Q. How do you prove that one Man cannot share the Merit of another ?*

*A.* Saint Paul says, ' Let every Man prove his own Work, and then shall he have rejoicing in himself alone, and not in another ; for every Man shall bear his own Burden,' *Gal. vi. 4, 5.*

*Q. What is the ill Consequence of that Doctrine of Supererogation ?*

*A.* It offends the Purity and Holiness of God, supposing that Sinners can have any Merit in Sight.

It dishonours Christ, by supposing that others besides him can make Satisfaction for Sin.

And it nourisheth spiritual Pride in some, and encourageth all Manner of Vice in others.

*Q. Can you name any other Errors and Corruptions of the Church of Rome ?*

*A.* Several others might be named ; but those already mentioned are abundantly sufficient, to shew that the Church of Rome hath, in a great Measure, changed the pure and holy Religion of Christ into a most wretched and dangerous Superstition.

*Q. What think you of those who live in the Communion of so corrupt a Church ?*

*A.* That

A. That they are under a most grievous Burden : and therefore I heartily pity them, and pray for their Conversion.

Q. *What do you think then of those who separate themselves from the Church of Rome? May they do it lawfully?*

A. They not only may, but are indispensably obliged by God's Commands to renounce all such idolatrous Worship and sinful Practices, and may be assured of his Favour in so doing. 'Come out from among them, and be ye separate, and touch not the unclean Thing; and I will receive you, and ye shall be my Sons and my Daughters, saith the Lord Almighty,' 2 Cor. vi. 17.

Q. *What then is your Design?*

A. I am resolved with God's Help, to live and die in the Protestant Faith, as it is contained in the wholesome Word of God. And I beseech Him to give me his Grace, that I may make a public and constant Profession of the true Religion, and add to that Profession the Practice of a godly, righteous, and sober Life, through Jesus Christ our only Saviour and Redeemer. Amen.

A PRAYER to be said by a Child after being Catechised.

ALMIGHTY and everlasting God, heavenly Father: I give thee humble Thanks, for that thou hast vouchsafed to call me to the Knowledge of thy Grace, and Faith in thee. Increase this Knowledge, and confirm this Faith in me evermore, and so incline my Heart to that heavenly Wisdom which is contained in thy holy Word, that whatsoever I shall profitably learn therein, I may in Deed fulfil the same; through Jesus Christ our Lord. Amen.

FINIS.